

THE  
POPES

Pedigree, Usurpation, &  
abominable Pride;

The Fore-runner of His  
Down-fall.

Briefly declaring the first rising, and  
the rising of Popery: in a true and  
full Collection of the names,  
wicked lives, and Doctrines of  
most of the Popes of Rome,  
there adding to, and al-  
tering the Ordinances  
of Christ.

Also fourteen Questions proposed, and a  
friendly advice given.

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John 1. 9. *And this is condemnation, that light is come in-  
to the world, and men love darkness rather than light, for*

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*their works are evil. Rome, beware of sixty three and three.  
Mark the number of the Beast.*

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Printed in the year,  
Of *Rome's* great fear, 1664.

T H E

# POPES

Register of the

Successors of St. Peter

the Prince of the Apostles

from the beginning of the Christian Era

to the present time

by the Rev. John G. Nichols

Author of the History of the Popes of Rome

and the History of the Popes of the East

London: Printed by J. G. Nichols

1841

Mark the number of the volume

Printed in the year

Of the present year



## Light is sown.



OUR Heavenly Sower makes all mens hearts his field by inward teaching, to beget in them an humble submission to his will, with all other spiritual fruit, *Mat. 13. 3, 4.*

*Rom. 3. 14. Col. 1. 6.*

Secondly, Out of this field he National-ly culled the *Jews* for a Vineyard, by miracles, to outward teachings, for the aforesaid end, in profession of the *Levitical Law*, *Deut. 7. 6, 7, 8. Isa. 5. 1. Rom. 3. 1, 2, 3. Heb. 7. 10.*

Thirdly, Out of Field and Vineyard, he personally culls Disciples into Churches (as it were Gardens) by outward teaching, for the same end, under profession of Christianity; in which profession

First, Christ only is High Priest, and chief Bishop: All Disciples, Preachers, and Hearers, are Brethren, and fellow-  
A 2
servants,

servants; none to be called Lord, Master, or Doctor, *Heb.* 3. 1. *1 Pet.* 5. 3, 4. *Mat.* 23. 8, 9, 10, 11, 12, & 24. 49.

Secondly, Christs Command is the only rule to walk by; what is imposed more, is vain worship, *John* 15. 14. *Mat.* 15. 9.

Thirdly, Beside the Ten Commands, and standing Ordinances, Prayer and Praise, he ordered Disciples by preaching and baptizing to Discipline others in all Nations, and that they also observe the same things, which he had commanded them to enjoy his *spiritual* presence to the worlds end, *Mat.* 28. 16, 17, 18, 19, 20. *John* 20. 23. (not meaning Spirit Baptism, as some say,) that is Christs gift, and our enjoyment; only water Baptism is his Command, and our duty, and part of Disciplining, *Mat.* 3. *John* 3. 22, 23. & 4. 1. Also he bad them *Break and eat bread, blesse the Cup and drink, to remember him,* *1 Cor.* 11. 24.

### *Men love darknesse.*

**B**ut contrary to expectation, his Field bore Weeds, his Vineyard wilde Grapes, *Isa.* 5. And his Gardens, the chief weed, selfishship. That



That, culled out of his Vineyard, bore disputings for greatnesse, but Christ cut it down, and other Gardens bore the same weed, with buds; for *Diotrephes*, loving prebeminence, prates against the Apostles, rejects the Brethren, and excludes them that received them; but *John* cuts it down, 3 *John* 9, 10.

In his Garden at *Rome*, it grew so numerous, and rooted so deep, before the Apostles dyed, that *Paul* could not fell it; wherefore he bad the faithful to mark and avoid such as caused divisions and offences, contrary to received truth; because pretending to serve Christ, they served their own bellies, and by fair speech deceived the simple, *Rom.* 16. 17, 18. And now, these being avoided, the faithful become Separates of Separates.

But the outside Christians claim Churchship, and reckon the faithful *Schismaticques*. Yea like the fallen Tribes of *Israel*, they take to themselves Authority to make Bishops. For in *Anno* 68. they make *Linus* their first Bishop, and he ordains. That women come covered into the Assemblies.

Now self-ship is knuckle high, and hath two great arms, to wit, a worldly Church, and a carnal Ministry. In Christianity each Assembly is a visible Church: And a Church could come at one time, into one

place, *1 Cor. 11/20.* But *Linus* his Church contains several Assemblies. 2. Christ requires all aged men in his Churches, to watch over, and guide the younger, at least by example, if they cannot by preaching; and many Elders or Watchmen were in one Assembly, *1 Pet. 5. 1, 2. 5. Phil. 1. 1.* But this Church will have but one Bp. (not to watch, but) to rule over many Assemblies.

And so *Titus 1. 5.* is turned aside like soft wax. *Paul* bad *Titus* stay in *Crete*, to set things wanting in order, to order Watchmen to be blamelesse, as Gods Stewards, not to be self-will'd, or be soon angry, no wine-bibber, striker, or covetous person: but they dare order who shall be their Bp. and who not; and from these armes of self-ship sprout many worldly Ordinances; for, *4th*:

70. Their second Bp. *Anacletus* ordains, That each City or Village, have a Priest openly made to teach, and administer Sacraments, and excommunicates such as hinder visiting Saints Sepulchres.

Christ makes all faithful Christians a Royal Priesthood, *1 Pet. 5. 2, 5, 9.* But contrary wise, he divides his Saints into Clergy and Laity. 2. Christ commissioned men, as Disciples, to preach, baptize, bind,

or

or loose ; *John* 20. 19, 21, 23. But he bounds these things to his new fashion'd Priests. 3. Jew-like, he hates Saints, but honours Sepulchres. And more buds yet ; for *Anno*

92. The third Bp. *Clement*, divides Parishes in *Rome*, adds Oyl and Cream to Baptisme ; but Infant Baptisme is not yet thought on.

118. *Alexander* will have Communion-Wine mixt with Water, brings up purging water to sprinkle people after Masse, to make them holy, and to be reserved to drive the Devil out of mens houses, and out of the hearts of the faithful ; and yet not holy enough to touch holy-things ; for *Anno*

130. *Sextus* ordains fine Linnen for Masse, and that Lay-men or women touch not Church-~~Ordinances~~, or hallowed things. *hameuts*

139. *Tillisphorus* ordains three Masses for *Christmass* day, and Lent to be fasted, and that Priests fast a week longer. And the next buds are wooden Churches, and childish Baptism ; for

150. *Higinus* hallowed Churches, brought up Godfathers in Baptisme, but childrens baptisme was not yet in force, nor used by considerate people ; for

*Pancrates* a Christians Son, 15 yearsold, was by *Cornelius* Catechised 20 dayes, and then baptized. And *Pontus* the son of *Marchus* a Christian, was by Bp. *Pontianus* first instructed, and then baptised.

*Anno* 233. And *Nazarinus* son to *Perpetua* a Christian, was first instructed, then baptized. And *Lionella* a Christian had three Grand Children, *Sosippus*, *Cleosippus*, and *Melosippus*, first Catechised, *Anno* 244. And thus they write: The Primitive Church used to baptize at Pentecost, and all the children of the Church, which in the whole year were by the Word moved, gave in their names at *Easter*, and till *Pentecost* were instructed in the rules of Faith, and then baptized.

*Augustine* thus preach't, Juniors, Before we dipt your bodyes in sacred water, we asked you, Believe you in God the Father Almighty? believe you in Jesus Christ his Son, conceived of the Holy Ghost, born of the Virgin Mary? believe you in the Holy Ghost? And to each question every one answered, I believe. This we did according to our Saviours Command, Mat. 28. &c.

154. *Pius* brought up keeping of *Easter*, ordained, That if Sacramental Wine be spilt, the Priest must lick it up; and brought the Font into the Church, but not so small

a Font as now is ; for *Ciriachus Marcellus* his Deacon baptizing *Tobia* the King of *Persia's* Daughter in a silver Font ; asked her, *Tobia*, believest thou in God the Father, Son, and Holy Ghost ? she answered, *I believe* ; *Ciriachus* asked, *Believest thou the Resurrection of the body ?* she said, *I believe* ; then being dipt, and lifted out of the water, she said, *Jesus whom Ciriach preacheth, is God.*

195. *Victor* commands that Baptisme be not administred till *Easter*, except need be ; then at any time, and by Lay-men, or women, and in hallowed , or unhallowed water.

203. *Zopherinus* brought up glass Challices, because Christs blood might soak into wood ; and ordered that all called Christians receive the Sacrament at 12 years of age. The wine is now turned bloody, but not yet confirmed for an Article. But more buds still. For

218. *Calexus* brought up hallowing of Church yards ; and *Urban* their 16 Bp. appoints Silver and Gold Challices.

233. *Pontian* ordains, That *Psalms* be sung in Churches night and day ; and that none but Priests, may accuse a Priest.

258. *Steven* condemns Church-robbers, as man-slayers.

261. *Sextus* 2<sup>d</sup> ordains, That the Communion be celebrated on an Altar. And

273. *Felix* will not have it on an unhallowed Altar, or any unhallowed place; nor by any but a Priest, except need be.

275. *Entichianus* blest new fruits, as Grapes and Beans on the Altar. And more buds still. For

283. *Gains* decreed none to be made Priest, that hath not been 1. A Door-Keeper. 2. A Reader. 3. A Conjuror. 4. A Candle-Carrier. 5. A sub-Deacon. 6. A Deacon; and then a Priest.

312. *Melchior* their 31 Bp. brought up Bishoping of children, as a greater Sacrament than Baptisme.

314. *Silvester* makes Wednesdaies and Frydaies fasting-dayes.

And now is self-ship grown knee-high into an Arch-Bishop, but a Pope or universal Bishop is not yet thought on.

336. *Marcellus* their first Arch-Bishop, brought up singing the *Nician* Creed, and *Julius* brought in singing *Athanasius* Creed; and that the Bread and Wine be received severally. And self-ship buds still. For

352. *Liberius* the third Arch-bishop, ordains Procession against plague, famine, rain, or drought. And

367. *Damasus*



367. *Damasus* appoints *Gloria Patri* to end every *Psalm*, and two *Quires* to sing; one to sing one verse on one side, and one to sing another verse on th'other side; set *Jerome* to appoint every dayes Service, and how many *Psalms* for each day, and that all do use that form. And more buds yet. For

385. *Severinus* admits Monks into holy Order, un-Priests such as marry twice, or a widow; decreed that Priests have not all their Orders at one time.

398. Their Arch-Bishop *Anastatinus* ordains standing when Gospel is read.

404. *Innocent* their eighth Arch-Bishop, makes Infant-Baptisme a Law, and that the people kisse the Paxe, and Priests to kisse each other; and that the sick be not anointed with unconsecrated oyl.

417. *Zosimus* brought up Tapers.

419. *Boniface* a Miraculist, brings in fasting on Saints Eves; and none to be Priest before 30 years of age. And more buds yet. For

423. *Celestinus* the eleventh Arch-Bishop will have none Christned, till the Priest by breathing, drive the Devil out of them.

461. *Iberius* brought in the Letany.

467. *Anacetus* forbad Priests to have beards, or long side-hair, but shaven crowns,

crowns, Not four corner'd like *Simon Magnus*, but round like *Simon Peter*, (saith he) to mind them of the Crown of Glory.

492. *Galatius* ordains, That the Priests in Mass stretch out their arms, and hold up their hands; and by Council Enacts Baptism to be administred, but at *Easter* and *Whitsuntide*, except need be; and then on new-born Infants; and to be done freely.

499. *Simonachus* their last Arch-Bishop, ordered that *Pascutia's* soul be chastised in Purgatory.

Now is self-ship grown middle-high, and turned Patriarch.

514. *Hornesday* their first Patriarch will have no Altar set up without a Bishops consent.

526. *Felix* 4. and third Patriarch, divided Church from Chancel.

531. *John* 2. wrote for equality of Father and Son.

534. *Agepetus*, will have people on Sunday follow the Cross in Procession.

537. *Vigillius* their eighth Patriarch, will have Masse said with faces Eastward.

556. *Pelagius* ordains *Deriges*, and that dayes Mattins for the dead.

559. *John* 3. and tenth Patriarch, decrees that none have the title of chief, or universal Bishop.

591. *Gregory*

591. *Gregory* their 13. Patriarch, stiled himself, *Servus Servorum*, opposed *John* of *Constantinople* for claiming title of *Universal*, yet he hallowed candles, ashes, and palms, ordained Candlemas day for people to carry lighted candles in, and ash-wednesday to be sprinkled with ashes, to mind them that they are dust and ashes, and to carry palmes on palm-sunday; he put the *Pater Noster* to the Mass, and a candle to burn on the Altar in Mass-time, held Images to be Lay-mens books, but not to be worshipped, revoked his Decree against Priests marriage, because 6000. infants skulls were found in a Fish-pond: many buds at once, and yet more still; for,

604. *Sabian* the last Patriarch, decreed bells ringing to gather people to hear Divine Service.

And self-ship is now grown head-high, and turned Pope.

606. *Boniface* 3. and first Pope obtained chieffship of the Emperour *Phocas*, and that the Church of *Rome* he reckoned the Mother-Church; now begins we will and command you, and now *Mahomet* schismed from him, and joyned with *Sergius* a Monk. Little thought *Phocas* that Emperours would at last be subject to Popes:

Popes : but more buds yet ; for *Boniface* 4. and second Pope, fatted Monks in a Monastery for his lust.

614. *Dens dedit* wills Gossips not to marry, and

618. *Boniface* 5. ordains Sanctuary for Men-slayers, and that none below a Deacon touch Saints reliques ; and *Honorius* ordains a feast for exalting the Crosse.

642. *Theodorus* wills none to marry that Maid, to whom his father was God-father ; and yet more buddings ; for,

649. *Martin* the ninth Pope, deckt Churches, appoints more holydayes, and Priests to keep single, and sing Mass aloud, and no man to lie with his wife, till a Priest blest them, and hallow their bed.

654. *Eugenius* ordered Bps to imprison bold Priests.

665. *Vitalian* brought into the Church Organs, and Prick-song, and Latine Service in England.

669. *Deo*, or *Theodatus*, hath Mass sung in Latine, and debarrs *Ravenna* Bps of Christian burial, for not stooping to *Romes* Sea.

678. Pope *Agatho* subjected *Ravenna*-Churches, and put out the Bps eyes that withstood it.

683. *Leo* 2. and 15. Pope, opposed Western Priests marriages.

684.

684. Pope *Benedict* got the stile of *Christs* Vicar.

688. *Sergius*, or *Swines snout*, settles Candelmas-day Customs, gets Shrines to put reliques in : and lofty budding yet, for,

708. *Constantine* permits *Justinian* to kiss his feet.

731. *Gregory* 3. decreed that people offer derige groats, and mass-pence, for their dead friends souls, and that Priests do pray and sacrifice for the dead, and that Images be worshipt.

752. *Steven* 2. was the first carried on mens shoulders.

757. Pope *Paul* made legends for Saints, and Service for Lent.

767. *Steven* 3. settled Image-worship.

772. *Adrian* the 30. Pope, wrote a Book for Images, and will have Western Churches put off all fashions of massing, save that fashion that *Gregory* 1. had ordained.

792. Pope *Leo* 3. brought up Censers.

817. *Pascalis* put Saints reliques to sale, and *Gregory* 4. wills Priests to go homely like Christ, without Rings or costliness.

844. *Sergius* 2. the first that changed his name for the Popedom, and selfship is now full crown-high ; for,

847. *Leo 4.* brought up *Peters* penny, offers Princes his feet to kiss, lets none come in the Chancel while Mass is saying.

855. *Pope Joan*, and 862. *Benedict 3.* gives security that he is a male, orders the Clergie to be at the burial of Bps, and sing derige for their souls, and Bps to do so for the Clergie.

864. *Nicholas* complains of neglect in registering Popes, and orders Baptism, administered by pagan or infidel is not null, and that Popes decrees be equall to Scripture.

891. *Formasus*, and 896. *Steven 6.* took *Formasus* up, cuts off his consecrating finger, and casts him into *Tyber*.

910. *Sergius 3.* took him up again, cuts off his other right hand fingers, and casts him again into *Tyber*, and new ordains whom he ordained.

939. *Steven 8.* cuts off mens hands, and pulls out their eyes for inclining to *Orho*, made boys Bps for money, defiled his fathers Concubine, put out his ghostly father *Benedicts* eyes, brake windows in the night, set houses on fire, drank healths to *Saran*; but a resolute man found him nought with his wife, and dispatcht him; but,

965. *Leo 8.* Crowned *Orho*, and admitted him right to choose Popes.



665. *John* 14. began to name and baptize bells:

999. *Silvester* 2. and 73 Pope, defeats a *Sarazen* of a conjuring book, agreed with Satan to be wholly his, if he bring him back and promote him: and did return, and taught the black art to *Theophilact*, *Lawrence*, *Brasutus*, and *John Gratian*, by whose help he came to be Bp of *Reames*, then Archbp of *Ravenna*, and next Pope of *Rome*; used the art secretly, till asking how long he should live, was told, till he said Mass at *Jerusalem*; he thought to live long, but in Lent, said Mass at *St Crose* (sometime called *Jerusalem*) where Satan seized on him.

1003. *John* 18. made a fast for all souls, took the people from choosing Popes, saying, The people must be taught, and not followed: and now *Purgatory* sprouts apace; for,

1003. *John* 19. called also *Fastinus*, is said to raise souls, and

1012. *Benedict* 8 is said to be seen a horseback after death, telling a Bp he was tormented, wishing that *Odeis* would pray for him, and bad that his brother *John* take a treasure hid in such a place, and distribute it to the poor for his soul.

*Benedict* 9. made *Lawrence* and *Gratian*

B

( his

( his fellow-conjurers ) Cardinals , invokes Satan in a Wood , makes women run after him , was felling his Popedom , and in the interim steps in *Silvester* ; then *Gregory* gets the keys ; three Popes at once , called the twenty Ichism ; but *Benedict* fled , *Gregory* was banisht , and *Silvester* stood .

1047. *Clement* 2. makes the *Romans* forswear a right to choose Popes ; but the Emperour quelled him .

1049. *Leo* 9. appoints Priests to dwell nigh the Church .

1075. *Gillibrand* , or *Gregory* 7. and 89. Pope , by causing fire to come out of his sleeve , the people cryed , *Peter* hath chosen *Gillibrand* ; he had poysoned six or seaven ; he decreed that people come not to Mass empty-handed ; he threw the Sacrament in the fire , not answering his demands , as the heathen Gods did theirs ; he made the Emperour and Emperess in cold weather come barefoot three dayes for audience , yet , at last was banisht , and died miserably .

1088. *Urban* 2. excommunicates two Emperours , and *Clement* the Emperours Pope , and the people quarrelled which Popes side to take ; and more buds still ; for ,

1110. *Petrus* devised beads to say their Ladies Psalter on , and settled tithes on the Priests ; but

1119. *Calexus* excommunicates the Emperour, makes his Pope ride backward, excommunicates all Priests that took money for baptizing or burying.

1124. While *Honorius* sent to forbid Priests marriage in *England*, himself was found in bed with a slut.

And selfship hath over-grown the Empire; for,

1154. *Adrian* 4. chid the Emperour for holding the wrong stirrup; also excommunicated him for writing his own name before his; he seeking admission, *Adrian* sets his foot on him, and said, *On the Adder thou shalt tread*, &c. also he made Consulls powerless.

1191. *Silestin* 3. sets on the Emperours Crown with his feet, saying, *Per me regis regnum*: and yet selfship buds apace, for,

1198. *Innocent* 3. settles Oricular confession, and takes the Cup from the laitie, burnt a hundred in one day, decreed that men believe that the words in their Mass-Canon were used by Christ, and are equall to Scripture, and that the Bread and Wine is after consecration the very flesh and blood of Christ, and not Bread or Wine; that sins be confest to a Priest once a year, and if he publish their faults, to do penance

nance in a Monastery till he die.

1216. *Honorius* 3. commands that when the Bread is lift up over the Priests head, all people fall down and worship it, and that a woman declaring in three years after marriage, that her husband cannot give her due benevolence, shall be separate from him; and

1227. *Gregory* 9. orders a sacring bell to ring while the Priests lits up bread and chalice, to stir up the people to worship it.

*Silvester* 4. was poysoned, and the place lay voyd 21. weeks.

1243. *Innocent* 4. brought in begging Friers, *Dominicans*, *Carmalites*, and *Austines*.

1271. *Gregory* 10. held the Holy Ghost proceeding from Father and Son, twelve times withstood before: And yet selfship buds; for,

1275. *Clement* 4. Granted three years pardon to all that could devoutly say some Latine Horifms; and

1277. *Nicholas* 3. caused a massacre in France by the tole of a bell.

1281. *Martin* 4. kept *Nicholases* Concubine, and rid from his Palace all pictures of Bears, least she beholding it, bring forth a Bear.

1294. *Boniface 8.* is said to enter as a Fox, rule as a Lyon, and die as a Dog, brought in the *Jewes* Jubilee: went one day in Imperial another day in Popes robes, and two Swords carried before him.

1316. *John 22.* Sainted *Thomas Aquine*, and in their register was now found 5555. Canonized Saints; he flaid a Bp, and then burnt him, decreed that belstole every Even, and that people straight-way kneele, and say *Avi Maria* three times.

1334. *Benedict 12.* gave a great sum for a woman to make use of.

e 352. *Clement 7.* made a holy day for th 1 Speare that pierced Christ.

1362. *Urban 6.* and 130. Pope, opposed *France*, and they chose *Clement*, which schism lasted nigh forty years; *Clement* plundred *Rome*, and one Popes Buls roared against the other.

1389. *Boniface 9.* could not sing or say, nor understand what was discust before him, but could admit dolts for money.

1406. *Benedict* succeeds *Clement*.

1417. In *Martin* the fifth's time, a Coun-  
sel was decreed above a Pope.

1447. *Nicholas 5.* Celebrates a Jubilee, in which Croud were 136. slain: and now the *Turks* took *Constantinople*.

1458. *Pius* 2. would have Priests to marry.

1464. *Paul* 2. had Jewels for his Diadem.

1470. *Sextus* 4. covered his concubines shooes with pearl, built Stewes in *Rome*, which brought him in yearly 2000. duc-kets, he granted *St Lucy* a Cardinal to use unnaturall lusts, each *June*, *July*, and *August*.

1492. *Alexander* 6. Plagued them that chose him, heapt up for his bastards, betrayed his brother for money to a *Turk*, lay with his own daughter, gave himself to Satan, &c.

1503. *Julius* 2. better at warr than preaching, dispenced with our *Henry*, who married his brothers wife, bugger'd two youths, Sainted mother *Frances* for preserving her chastity with melted lard.

1512. *Leo* 10. told a Cardinal, that Christianity was a profitable fable: in making thirty Cardinals, a tempest rose, and struck the keys out of his hand, and Christs Statue out of his mothers armes: for being stiled the *Lion of the Tribe of Judah*, *Luther* fell from him.

1524. *Paul* 3. used his own sister, also his own daughter, and poysoned her husband,



band, but pressing on his Neece, her husband taking him in the act, gave him a mark that stuck to him till death.

1550. *Julius 3.* buggered a boy, and gave him a Cardinals Cap; his Cardinals asking his reason for it, asked them, *What reason they had to make him Pope?* (in his time *John Cassa* printed a Book to maintain Sodomy; and *Francis Spira* revolted) he said, *He had more cause of anger, for keeping back his cold Peacock, than God had to cast Adam out of Paradise for eating of an Apple.* He gave the Mothers Blessing in Queen *Marye's* dayes.

1555. *Marcellus 2.* counts *Luther* worse than a *Turk*, discharged one Bp. for holding Scripture above Traditions; and another, for saying the Council was above the Pope.

1555. *Paul 4.* had stoutly opposed abuses, but the case is altered, he patronized *Jesuites*, and the Inquisition.

1560. *Paul 5.* institutes that an Oath be not kept with Heretiques.

1572. *Greg. 13.* had a massacre in *France* celebrated with triumph at *Rome*, the Governour of *Malti* sang to him, *For mine eyes have seen thy salvation.*

1580. *Sextus 5.* excommunicated *Henry*

of France, praised a *Monk* that killed him, comparing the act to the work of Creation, and Incarnation, and without success, blest *Spains* Banner against *England*.

More Popes have been, and more these Popes did, enough to tire the Reader; as is shewn in my chief Authors, *Thomas Becons* Collection, dedicated to *Francis* Earl of *Bedford*, one of *Queen Elizabeths* Privy Council.

And in an Introduction to the reading of *Historyes*, out of the writings of *Matthias Prideaux*, sometime Fellow of *Exeter Colledge*. But this is the poor mans penny, and enough to teach us to avoid self-ship.

From what is written, I ask,

1. Why have Popes hundreds of Ordinances that Christ commanded not? Was it from Christs ignorance, or unfaithfulnesse, or from Popes arrogancies?

2. Is their pretended succession a vain notion? or have they had no Church or Ministry, since the place lay 21 weeks void.

3. Is that Body a Monster, or no? that hath sometime a Male, sometime a Female? sometime one, sometime two, sometime three heads?

4. How are they infallible, sith some Popes and *Carsuls* too, oppose what others maintain, and build what others pull down?

§. How

5. How are they Catholique? whose Daughter Mahomet hath more children than she.

6. Where is their antiquity? sith by their Register, Bishops were five hundred years older than Popes? Protestants say they, began with Luther; but they know that the way of Protestants was long before Popedom, though not called Protestants, till they protested against Popes novelties.

7. How can they know what Religion they are of, sith Popes alter and adde what they please; and who knows the next Popes fashion?

8. Why should their Decrees be equal to Scripture, sith themselves heretofore held otherwise?

9. Was that consecrated Wine, the very verie blood of Christ, which poisoned Pope Victor?

10. Did the Bell that tolled for a massacre, drive away the Devil?

11. If Bishops be not like Christ, except they go homely, who are Popes like that wear Jewels? &c.

12. Have the worst of Heathens exceeded Popes in idolatry, murther, whoredome, buggery, or witch-craft? &c.

13. Who can best judge of the sence of Scripture, whether ambitious Popes, or humble laymen? Ps. 25.

14. How sit they in Peters Chair? For  
1. Their first Bp. Linus was mounted two  
years

years before *Peter* dyed. 2. *Peter* had a wife, but they must have none. 3. *Peter* beat down that Lordship which they have. 4. *Peter* had learnt of his Master to sheath the Sword, but they are bloody. 5. *Peter* for Conscience God-ward, submitted to Powers, but they hastened to over-top Kings, and Emperours. In a word, *Peter* was the *Jews* Apostle, and *Paul* to the *Romans*, Rom. 11. 13.

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### *A Loving Advice.*

**C**OURTEOUS Reader, whether *Papist*, *Protestant*, *Presbyterian*, *Independant*, *Quaker*, or *Baptist*, 'tis thy eternal good I aim at; and so doth God also; for, *He desires not the death of him that dyeth, but rather that all would repent, that they might be saved*, Ezek. 18. 23, 30, 31, 32. 2 *Pet.* 3. 9. Therefore be timely advised,

1. Not to take mans Traditions, for Christs Commands; laying on of hands cannot make a Youth an Elder, nor confirm in Christ, the baptized person. If *Paul* (*Jew-like*) circumcised, and laid hands on *Timothy*, purified himself, vowed, &c. it was

was beyond Christs command, and before himself was perfected; for afterward, he yeelded not a jot to such *Jewish Ceremonies*, *Gal. 2. 3, 4, 5.*

Salted water, a Bell tolling, or a mans breath, cannot drive away Satan, a Popes three years pardon avails not. Christ hath hallowed no day, save that which followeth our six dayes labour; Popes hallowing of garments, persons, places, or times, is not worth a straw,

Plot not against Powers, but obey them in all things lawfull; submit to them in every thing, revile them not, resist them not; for, if thou dost, thou art condemned of God, *Rom. 13. 1 Pet. 2. 13, 14. & 2 Pet. 2. 10.*

Christs pure Ordinances, are but as Shells, and perfect purity is the Kernel? for preaching, and Church-meeting, yea, the gift of Prophets, Apostles, Gospelisers, or Teachers, is for this end given, to make men perfect, to bring them to the same fullnesse that is in Christ, *Col. 1. 28. Eph. 4. 11, 12, 13.* Therefore

Rule not over mens faith, *2 Cor. 1. 24.* Imprison not, kill not, fight not for shells, much lesse for mens inventions, which are but shaddows of shells; for carnal fighting

ing bereaves (not others, but) thy self of the kernel, which is *righteousnesse*, for thy lust causeth it, *James* 4. 1. And

Christsthousand years Reign will not be set up by mans weapons; but the Lord will shortly and totally end warrs and Warriors in the valley of *Jehoshaphat*, *Joel* 3. 10, 11, 12. He that kills with the Sword, shall surely perish (if repentance prevent not.)

Secondly, Yet slight not Christs pure Ordinances, for the Pearl is to be found there; buy the Field for the Pearls sake; let Ordinances be as the one thing needful, thereby to enjoy the Lords beauty, to wit, *righteousnesse*, *Psal.* 27. 4.

Thirdly, Yet rest not (as many do) in the bare purchase of the field, but therein dig for the Pearl; the form of Godlinesse without the power (that is, the practise of *Righteousnesse*) avails not. To conclude.

To make sure work for eternity, keep the Ten Commands, *Matth.* 19. 17. *Rev.* 22. 14. *Rom.* 13. 8, 9. And use Ordinances. Baptisme is one part of *righteousnesse*, *Matth.* 3. And they that are one bread with Christ, are to eat of the Bread, and drink of the Cup, which Disciples are (in Christs name) to blesse, &c. *1 Cor.* 10. 16, 17.

Therefore



Therefore trust not to bare believing,  
 (though thou believest truth, ( which few  
 do) but to thy belief, adde all vertue, and  
 therein abound, and thou wilt not miscar-  
 ry, *Psal. 15. & 2 Pet. 1. 5, 6, 7, 8.* Which  
 is the desire of thy Friend,

T. K.

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**W**ouldst thou live long, and see good days?  
 From evil speeches cease.  
 Shun all evil, do good alwayes,  
 And follow after peace.

Gods eye is on the Just, his ear  
 Is open to their cry;  
 And who will harm you if your care  
 Be to walk uprightly.

And whoso suffers for his sin,  
 Although he patient be,  
 Doth not from God acceptance win,  
 No thank thereby gets he.

But he that smarte for sinning ill,  
 And patiently it bears,  
 Acceptance hath from God, who will  
 Botele up all his tears.

For Christ, who dyed for me and thee,  
 Did no sin, spake no guile;  
 When sinners did revile him, he  
 Did not again revile.

His righteous cause he did commit,  
 Unto the righteous fudge,  
 And herein was a pattern fit,  
 From which we should not budge.

How apt is man, if wrong'd he be,  
 With vengeance to repay?  
 Il' use him, as he used me,  
 Thus they do boldly say.

And by this means blood toucheth blood,  
 And murders do encrease;  
 Yet each side saith, My cause is good;  
 I follow after peace.

But man forgets that God alone  
 Will the avenger be;  
 Whose work it is for to repay,  
 For all hearts seech he.

FINIS.